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INTERNATIONAL BIBLE STUDY.

March 6th, 1881. *Genesis* XLVIII. 8-22.

Joseph is told that his aged father is nigh unto death. Joseph was living at the capital, at some distance from Goshen, where Jacob was. He hastened with his two boys to his father's side. The prophesied years of famine had gone by and a dozen others, yet Joseph continued to occupy a distinguished position at the court of Pharaoh. No one was better acquainted with the country and its requirements than he was, and it was not only fitting but necessary that he should take an important part in the administration of the affairs of the country.

"And Joseph said unto his father, These are my sons whom God hath given me in this place." It is well when parents regard their children as given of God. No more precious or wonderful gift could God bestow, short of the inestimable gift of salvation. Let parents seek to understand why the gift is bestowed, and what is the nature of the trust reposed by God in committing to them the up-bringing of these immortal spirits in earthly bodies. One thing it behoves them to understand, that the gift is not bestowed for the purpose of gratifying those feelings of their nature which God condemns, such as pride, emulation or any form of selfishness. God has given us his word that we may understand why this or that gift of his providence is bestowed, and how we are to handle it so as to obtain the blessing there is in it for ourselves, and to secure to others the blessing intended to be conveyed to [illegible]. The son or daughter over whose [illegible] are jubilant, and on account of [illegible] expect the cogratulations of your friends. [illegible] be a blessing to you and to the world, [illegible] may be a curse, like the sons of Eli.

"Now the eyes of Isarel were dim for age, so that he could not see." Perhaps some remembrance may have [illegible] at this moment, of the [illegible] Isaac was similarly [illegible] he, approaching him as [illegible] approaching him, to receive [illegible] guilty of a scandalous deception. His memory was deeply humiliating [illegible] have interfered with the present comfort, if it were not that [illegible] to magnify the grace of God which saved him from himself. We do not suppose that the saint in glory will be exempt from such visitations of memory, but such will simply give a new pathos and a new intensity to the song that proclaims the saving power of Him that sits upon the throne. The Bible declares itself to be from God by the fidelity of its represention; the faults of the patriarchs are narrated without any palliation or extenuation, that the Jews may not be betrayed into an idolatrous admiration of them, but magnify the grace of God that knew how to save them from their sins. Jacob had spent a great many hours of his life in moaning those events which were to bring down his gray hairs in sorrow to the grave. How marvellously different from all his anticipations was the actual approach of death to his venerable form! The second person in the realm is his own son, and is there most reverently with *his* sons receiving as the greatest of treasures the words that fall from his pale lips. All the children of Jacob are there; not one is absent, with the exception, it may be, of some of his grand children or great grand children. Imagination could not have pictured any thing more blessed than his departure from this world. [illegible] now appear all those [illegible] of the approach of this [illegible] how many Christians [illegible] themselves to be [illegible] anxieties, forgetting [illegible] master that "sufficient unto [illegible] evil thereof." We are to concern [illegible] about honouring God to-day by doing [illegible] thing that he would have us to do, and we can leave the future to him, assured that if even trials should await us, the strength to go through them will be given at the time, not before.

"Joseph bowed himself with his face to the earth." How often do we see those who have succeeded in climbing the higher rounds of the social ladder, ignoring their poor relations and very unwilling that they should [illegible] their appearance where the relationship should be recognized. Nothing can be more humiliating than this kind of thing. [illegible] the parties who thus [illegible] going to get divine [illegible] their behalf, and [illegible] going to [illegible] not. [illegible] [illegible] that [illegible] thing finds [illegible] [illegible] Ephraim [illegible] towards Israel's right hand, [illegible] in his left hand towards [illegible] hand." 12. He did this designedly [illegible] of blessing might fall upon [illegible] But Jacob reversed the [illegible] gave the children's blessing [illegible] moved [illegible] [illegible] fathers Abraham [illegible] did walk." 15. This reminds us of the word of the Lord to Abraham, "Walk before me and be thou perfect" What a grand thing to walk [illegible] consciously before God, to walk as seeing him who is invisible! It is the office of faith to keep us ever where the seraphim were whom Isaiah saw in the temple, and who declared that the whole earth was full of his glory.

"The God who fed me all my life long until this day." Here was a testimony 147 years long.

"The Angel who redeemed me from all evil." This is strange language for a Jew to use. He does not hesitate to speak of Jehovah, the God of Abraham, Isaac and Jacob, as *the Angel*. *Angel* means one sent, and implies a sender. Allusions like this occurring in the Old Testament are easily explained by the fuller revelations of the New Testament which show us the glory of God in the face of One who took upon him the form of a servant and was sent for man's redemption.

"Moreover I have given to thee one portion above thy brethren." Not that Jocob at this time possessed any land in Canaan, but he speaks the language of faith, believing that God would secure to Joseph or to his posterity that which he mentions in his prophetic utterances. "Which I took out of the land of the Amorites with my sword and with my bow." We have no account of any battle of this kind, unless it be the assault made by the sons of Jacob, without his approbation, upon the city of Shechem. Jacob foresees that this will be part of the patrimony of the descendents of Ephraim.

WEEKLY REVIEW.

—Our Madras friends forgot to report for us the proceedings at the dedication of the M. E. Church in Vepery. We received a kind invitation to be present and as we neglected to avail ourselves of this, they perhaps thought we were responsible for the non-receipt of a report. We learn from those who were present that the Dedication was a very interesting occasion. Bishop Merrill preached one of his grand sermons, and a large sum of money was contributed by the congregation. The Church is said to be excellent as regards acoustic qualities, accommodation and appearance, and to have cost remarkably little. To the late pastor, Rev. J. Shaw, no small credit is due for his untiring energy in having brought about the erection of this church-edifice within a few months.

—It is stated that the first edition of the revised New Testament, now soon to see the light, will be tentative and not final, in order that other critics besides those who have been engaged upon the preparation of it, may have the opportunity of expressing their judgments with regard to the proposed changes. As the final decision with regard to the adoption of this revision must rest with the general public, it appears that in the nature of things the first edition must be of the character predicated. Meanwhile, a number of the changes proposed in the revision, have found their way into print, and are even now challenging criticism. It is proposed to translate the word *psuche*, *life* instead of *soul*, as *e. g.* in Mark viii. 36, 37: "What doth it profit a man to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" We are curious to know how it is proposed to render Matt. x. 28, where the same word occurs: "And fear not them who

kill the body, but are not able to kill the *soul*; but rather fear him who is able to destroy both *soul* and body in hell." If *life* be here substituted for *soul*, it will make nonsense of the passage. See also Acts. ii. 27 and 31, where the *psuche* of our Lord is placed in antithesis with his flesh. The proposed rendering of Mark viii. 36, 37, greatly takes away from the force of the passage, and makes it incongruous with the context. Our Lord says in verse 34, "whosoever will come after me let him deny himself, and take up his cross and follow me." Let him be prepared to lay down his life at the hands of the public executioner. If to some individual life is made attractive by the prospect of great gain, what will it profit him to save his life for such a purpose, if he shall lose his own———life? Why, every body loses that, believer or unbeliever, if you are speaking of the vital force. We do not deny that the word *psuche* has at times the meaning of *life*. In this very passage, 35, it is properly so rendered. "Whosoever will save his life shall lose it." Evidently the word *psuche* is used in two different senses: to express these two senses we have in English two words where the Greek had but one, and we think the former translators did well to employ two words. Every one familiar with the work of translation, knows that it often happens that where one language is restricted to one word to express two different ideas, the other language has two words for the two ideas, and the translator gladly avails himself of them. Every passage should be translated on its own merits, not to honour some particular rendering that the words may have received on another page, but to bring out as lucidly as possible, the special significance of the passage. A corresponding passage occurs in Luke ix. 23-25, doning the use of the word *psuche* and substituting the word *self*: "What is a man advantaged if he gain the whole world and lose himself or be cast away?" These expressions show that the Saviour meant by *psuche* in Mark viii. 36, 37, something more than forfeiture of life.

—A MEMORIAL lately addressed to the Archbishop of Canterbury by five deans of the Church of England, is regarded by evangelical members of that Church as simply an endeavour to procure the legalization of the Mass vestments. The Rev. J. Bennett of Chelsea, writing to the *Record*, says:

"The Memorial of the five Deans is a fact of fearful significance. So far as I can read it, it is an appeal to the Archbishop to procure the legalization of the Mass vestments. Am I right? If so, we are face to face with a demand for the re-establishment of the Mass in the Church of England. Am I dreaming? If not, is it possible to exaggerate the gravity of the crisis? Most thankfully I signed the counter-memorial. I did not, indeed, think its language strong enough,—it struck me as lacking in vigour. Still we must be prepared to sink small differences and stand shoulder to shoulder in defence of our common Protestantism. I connot help wishing that Mr. Howard Gill's suggestion could be acted upon, and the Archbishop informed that toleration of Mass vestments will lead the Evangelical clergy very seriously to consider their position as ministers of the Church of England. One who is well known amongst us said to me anxiously last week, "How can we remain in the Church if the Mass is restored?" .....What do your readers say?

Mr. Bennett also refers to the various schemes for "diocesan organization" now brought forward as constituting a 'rock ahead' not a little ominous. Before Bishop Mylne came out to this country he plainly intimated his conception of episcopacy, saying that the voice of the Bishop was to be as the voice of God. Every diocese is to be a little epitome of the Kingdom of heaven as the kingdom of heaven is conceived of by High Church men. The Bishop is to be head, the Pope, the one fountain of authority to the entire diocese, and the organizations proposed are for the purpose of realizing this idea. Mr. Bennett thinks there should be a day set apart for special confession, humiliation and prayer on the part of the evangelical clergy. The Five Deans and their numerous cosignatories ask for "a policy of toleration and forbearance" in questions of ritual. What has there been all along but a policy of masterly inactivity, of toleration and forbearance, a policy of *laissez faire*, with regard to nineteen-twentieths of the changes advocated by Ritualists? Resistance has only been made at the remaining [illegible] but even this is too much [illegible] Ritualistic party. When the w[illegible]b come together to th[illegible] thirst, it seems to th[illegible] interference with [illegible] not be permitted to [illegible] amb. Matters have come [illegible] the Church of England tha[illegible]ence, however minimized, on t[illegible] of the Evangelicals, appears to th[illegible]alists like a policy of intolerance. Dean [illegible]rgon, in a letter addressed to [illegible] Archbishop, says:

I find it impossible [illegible]vest myself of the conviction that what the [illegible]aders of the party in reality aim at is the introduction into our Reformed Church of England of something undistinguishable from the Romish Mass.

—OUR contemporary, the *Subodh-P[illegible]* for the retention of sacrifice b[illegible] says:

"There is not a s[illegible] lemnity, which is n[illegible] bration of a fire [illegible] institut[illegible] its fre[illegible] eve[illegible] sa[illegible] our [illegible] holy [illegible] have a[illegible] has [illegible] Garh[illegible] mari[illegible]etties in[illegible] same [illegible]rificial fire whi[illegible] to the burning ground when h[illegible] are those who laugh at all this [illegible] and would violently throw aw[illegible] with the past. There can h[illegible] sacrifi[illegible] when first instit[illegible] as a [illegible] of off[illegible] Fire wa[illegible] posed to ca[illegible] delectation. He wa[illegible] messenger and channel by which [illegible] converse with the unseen Gods. This [illegible] of course was ve[illegible] crude, and the national mind soon learned to outgrow it. Our own impression is that the sacrifice represents emblematically the highest effort of resignation to God's will, our deliberate preference to give up all our sweet pleasures and cherished possessions for the love of God. No gift with us is complete for religious purposes till the giver pours water over it on the hands of the donee as an acknowledgment of his having given up all his own right over, or desire for, it, as much as if he had thrown it into the river or the sea. In the same way, sacrifice of rice, ghee, and living animals in and not to, fire, as some think, is an emblem of the determination of our mind to resign ourselves entirely to God's guidance, and secure his love at any cost. Our whole life must be a deliberate act of sacrifice at every stage of our journey through it, sacrifice of every thing we hold dear,—to be concluded only by the final sacrifice of one's own body represented by the funeral-rites of burning after death.

We do not deny that symbolism in religion has in some ages been of use by preparing the minds of men in some degree for the revelatian of the truths symbolized. In the Epistle to the Hebrews the symbolic teachings of Judaism are shown to be of the nature of prophecy, foreshadowing the things of the new Dispensation. But these latter revelations once clearly made, the types and symbols having accomplished their office, cease to be employed in worship. The disposition to go back to them is a sign that the mind has not really grasped the realities, and is stigmatized as a return to 'beggarly elements.' What is the substance to the shadow? The writer quoted above professes to have got hold of the grand truth symbolized in the burnt-offering, namely that true worship involves a complete and absolute surrender of one's self, powers, poesessions, present and future, to God, that his will alone may be dominant. Well, if this is the grand truth, fulfil it by thus surrendering yourself to God, and maintain your consecration; you will find that this demands the best attention you can give to it; and when the herculean task of getting into harmony with God is burdening your spirit, you will think it a very small thing to be keeping alive a fire upon some altar. Just in the measure that you give yourself to this last business, you will lose sight of the more important thing represented by it. The Christian is once baptized, as a public confession of faith in Christ, and from time to time he with his brethren partakes of the Lord's Supper as commemmorative of an actual Event, the propitiatory death of Christ. We confidently challenge any one who has carefully studied the matter to dispute that we say that the employment of [illegible] worship tends to occupy the [illegible]h the symbols rather than with the [illegible]pposed to be expressed by them. [illegible]rsees and Brahmins and Marwadis [illegible] honouring the material fire, and [illegible]h in inverse proportion to their [illegible]is respect, is their offering up [illegible] the will of God. When [illegible]d himself to God, one half [illegible] immediately found its way to [illegible]s of the poor.

[illegible]es of the S. India Conference [illegible]rch, at its fifth session, have [illegible] The members of Conferling 12 probationers and 2 [illegible]rnumeraries. There are 43 charges in [illegible] districts. Total membership 2021, including 686 probationers; being an increase of 61. Adults baptized last year, 30. Contributed for ministerial support, Rs. 31,605; for current expenses Rs. 36,932; benevolent collections Rs. 2,250; missions Rs. 1,112. Sunday schools 44; teachers 285; scholars 2,434. Church-edifices 23; probable value Rs. 2,39,320. Local preachers, 46.

—FOR "put not your trust in princes" read "put not your trust in printers." Who would have thought that the printers of the *Bombay Guardian* would have sent our good friend Mrs. Amanda Smith to Siberia? Yet

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nothing less than this would satisfy them last week. Happily, their *ukase* is not so peremptory as that of the Czar of Russia, and there is still hope that she may be able to carry out *her* purpose, which is to go to *Liberia*, a very different destination indeed. Some of our readers may know that Liberia, on the W. Coast of Africa, has been colonized from America with those who were formerly in slavery in the United States. Sister Smith finds her heart drawn to these people, and wishes to testify among them of the grace of God experienced by her, and the glorious emancipation with which Christ makes his people free. We trust the Lord will open the way for her to go there. The Lord has greatly blessed her visit to India, and many will regret that she is not able to remain in this country and bear her valuable testimony to the truth.

N. B. The printers of the *Bombay Guardian* deny the soft impeachment mentioned above, and what is worse bring home to us the evidence that it was the editorial pen and eye that were at fault. This is very humiliating, but we are content to rehabilitate the printers at the expense of the editor of the *B. G.* Editorial depravity could hardly go further than to do such things and then lay the blame at the door of the printers.

—We find in an American paper an article on Divorce, justly condemning the laxity of the laws in some of the American States. The writer notices the strong expressions of the Gospels, forbiddidg divorce except for the cause of adultery; but he seems to be a little puzzled by what Paul says to the Corinthians (1 Cor. vii.) Paul is however not speaking of Christian marriage, but of heathen marriages where one party had become a Christian. Is their prior marriage valid? Yes, else their children would not be legitimate. If the heathen party con[illegible] to remain with the Christian, well and go[illegible] "But if the unbelieving depart, let him d[illegible] part: a brother or a sister is not bound in[illegible] such cases." If the heathen wife for in[illegible] stance refuse to live with the converte[illegible] band, there should be no compulsi[illegible] her depart. "The brother i[illegible] bondage in such case." The [illegible] nullified not by the Christian party [illegible] the heathen.

—In a literary sense Mr. Carlyl[illegible] dead for some years. Though hi[illegible] tual powers suffered no such eclip[illegible] those of Sir Walter Sc[illegible] English public have l[illegible] time that no further im[illegible] from Carlyle's pen was [illegible] Few men have thrown such a[illegible] admirers, as Carlyle did a[illegible] and the writer of this was [illegible] were thus led captive for h[illegible] consecrated his *perfervid*[illegible] truth as apprehended b[illegible] makes one the more lamen[illegible] truth was not attained by him. It mak[illegible] the difference in the world when we choose a wrong centre from which to look at the universe. From the days of Ptolemy to those of Copernicus, men imagined that the earth was the centre, and brought an amazing amount of ingenuity to the setting forth of their scheme of universal things; but when it came to be known that the sun was the true centre of our system, men saw how baseless a fabric they had been laboriusly rearing. The true moral centre of humanity is Christ, and so long as men do not look at history from this centre they cannot possibly understand it, no matter how uncommon their intellectual abilities.

—Dr. Mylne, Bishop of Bombay, held his "Primary Visitation" at St. Thomas' Cathedral on Wednesday. As it is some years since Dr. Mylne came out to Bombay to exercise the office of Bishop, we are not to understand by the expression "primary visitation" that the Bishop has only now met the under-shepherds of his flock. Neither are we to understand that he *visited* them on Wednesday last. On the contrary they came together from all parts of the Presidency to visit him, at least to hear him deliver a charge. The total number of clergymen belonging to the diocese, including missionaries, European and Native, is 62, about 40 of whom seem to have been present on Wednesday. The delivery of the charge lasted about two hours. We suppose it will be published.

—Rev. J. E. Robinson, Rangoon, writes us,—"We have been inaugurating a special effort to pay off at least Rs. 5000 of our debt this year. Within these three weeks, without [illegible] to any clap-trap or questionable [illegible] Rs. 3,0[illegible] have been promised and [illegible] thousand of the debt wiped off alread[illegible]

—The [illegible]lts of the Census taken last wee[illegible]et published, but the enumeratio[illegible]one so far as to make it evident that [illegible]opulation of Bombay is above three [illegible]ers of a million. It is believed that a good measure of success has been achieved in this Census. The numbers taken are likely to [illegible] under rather than over the facts of the c[illegible].

—Just now, in the western sky, shortly after sunset, the three planets Venus, Jupiter and Saturn may be seen in remarkable [illegible]position. Venus is moving rapidly and [illegible]vening a new triangle is brought [illegible]t now it is an isosceles. Many [illegible]ve gone by, we suppose, since [illegible]such close apparent [illegible] with Mrs. O. [illegible] expect- [illegible] Mrs. [illegible]ey [illegible]ork [illegible] the [illegible] Row [illegible]dras [illegible]Many [illegible] we tru[illegible] rich [illegible]work of the Inskip party in [illegible] & Mrs. Gill of the N. I. Con- [illegible]ing for America. They [illegible] than nine years ago, and [illegible]in C[illegible]l. [illegible] readers to [illegible]nother column regard- [illegible]he La[illegible] Camp-meeting to be held [illegible]n this year at the time of the Easter holidays. This is one of the most delightful occasions brought r[illegible] by the revolving year, to those who have had the privilege of attending them, and we trust that the meeting to be held in April next will be characterized by unprecedented blessing.—Meanwhile our friends in Allahabad are planning to have a Camp-meeting in their neighbourhood from the 15th to the 20th of March, at the time of the Holee holidays. The place chosen is Futtehpore, a few hours by rail from Allahabad. Board will be provided at one rupee a day; lodging free of cost. The Circular announcing this Spring Camp-Meeting, says:

"The hearts of Christian people were never so united and expectant as they are now, for an outpouring of the blessed Holy Ghost upon the whole line of Christian work in India. There are indications of the coming Baptism, and not a few have caught the spiritual droppings upon their own hearts, which have caused them to long for the more abundant shower.

—We are favoured with a letter from the Rev. Mr. Gardner, giving an account of the closing services of the Inskip evangelists in Calcutta, but it reaches us too late for this issue.

BOOK NOTICES.

"*Spiritual Victory*," or Thoughts on the Higher Christian Life. By Wm. W. Patton. This book is by an American minister, himself a Congregationalist, we believe. His father, semewhat better known in England, was a Presbyterian minister, author of several books. The son was editor of *The Advance* for many years. We do not know whether the book we are now noticing has been published in England, but think it would meet with a very good reception from the Christian public there, if it were. There are not many persons competent to write on military tactics; no one would think himself competent to write on the art of conducting a campaign who had not had considerable personal experience in that line of things. Many imagine that they can speak to edification about spiritual struggles, who tell only of defeats sustained by them, and think they have done well because they have not been actually driven from the field. We consider that a book treating of spiritual tactics enemy, but how to overcome him. Be of good cheer, says our General; I have overcome the world. One of his officers is heard exclaiming, This is the victory which overcometh the world, even our faith. Another is heard saying, Thanks be unto God who always causeth us to triumph. And again, We are more than conquerors; not only routing the enemy but recovering those who were led captive by him. The author of this book does not believe that the Christian soldier honours his Leader and Commander by crying out, Wretched man that I am, who shall deliver me? Such a cry shows too plainly that the unhappy man has been trusting in something beside the Lord of glory. There are thirty chapters in this book, and we give the titles of a few of them, that it may be seen how thoroughly the author has gone into the matter. I. Christian Life a warfare. VI. The Captain of our Salvation. VII. The great adversary. IX. A Gospel of Victory. X. Philosophy of Faith's Victory. XII. Victory over Evil Habit. XIII. Over Physical Habit. XVII. Victory through Self-Denial. XVIII. Through Sorrow. XIX. Through Joy. XXI. Continual Victory. XXIII. Legal Experience a defeat. XXVIII. Victory on the Field of Business. XXIX. Victory according to law. It is only as the Christian is victorious in the region of his own heart, that he becomes competent to engage in battle for the recovery of other souls. A man is then only fully equipped for the campaign against the evil that is enthron-

ed in others. While self has any life, it will seriously interfere with our efforts to rescue others. The unclean spirits that put to flight the sons of Sceva the Jew, (Acts xix. 16,) will not be easily cast out, if the adversary has any thing in us. The Spirit of God seeks to give us this victory within, that we may be free to engage with all our heart and mind in the campaign against the powers of evil intrenched outside of us. When a man reaches the eighth of Romans in his experience, he is only just getting into line for the work of the Lord. Lazarus had to lay aside the cerements of the sepulchre and put on the clothes of the living, before he could be ready for the business of life.

We now proceed to make some extracts from this book. Speaking of Spirituality, the author says:

Yet the mistake is constantly made, of supposing that spirituality pertains to one class of places and pursuits, and worldliness to another. It is not a question of time, place, and occupation, however, but of supreme purpose and devotion. A minister may be worldly at the sacred altar; and a merchant may be spiritual in the marts of commerce. One lady may be carnally-minded at a prayer-meeting, while another is spiritually-minded at Saratoga or Newport.

Heart-homage is the only real homage. Bent knees are not necessarily devotion. What is the attitude of the spirit toward God? that is the only pertinent question. The error of Judaism, which counted the Pharisees peculiarly religious because they spent much time in fasting, repeating prayers, and attending to other ceremenies, is very commonly entertained in the Romish Church to-day, where those are called "the religious" who devote themselves to certain ecclesiastical and devotional duties, as monks, nuns, and members of various orders. But spirituality is a state of mind which is enjoined upon all, which is possible to all, [illegible] of the cross, and which one carries with him everywhere, and takes into all his pursuits and pleasures.

Thus spirituality will be seen to consist *not in the things done, but in the spirit with which they are done.* Some men promote a revival with less spirituality than that with which others pursue secular business, or engage in innocent pleasures.

No man has a right to affirm that Paul was less spiritual when making tents than when preaching the gospel. Sometimes it requires more grace to work with one's hands at the bidding of Providence, than it does to speak in public in behalf of a religious life, or in defence of Christian doctrine. Even in the Old Testament we are told that the skilful artist Bezaleel was "filled with the Spirit of God, in understanding and in knowledge and in all manner of workmanship, and to devise curious works, to work in gold and in silver and in brass and in the cutting of stones, to set them, and in the carving of wood, to make any manner of cunning work." Can any one doubt that in faithfully following this Spirit-guidance in the construction of the tabernacle, Bezaleel was as religiously occupied as were the priests and Levites in waiting at the altar, or as was Moses himself in delivering the divine law to the people?

To be true to God always, and to find him everywhere; to live ever by faith in Christ Jesus; to be simple, innocent, natural, and loving in all relationships; to be filled with the Holy Ghost; to rise easily and spontaneously from fact to truth, from nature to God, from the human to the divine; to accept with the same spirit of consecration and obedience whatever seems to lie in the order of Providence for us to do, whether it be private or public, little or great, secular or ecclesiastical, work or play,—is what we mean by spirituality. This is the true victory, in which the saint overcomes the world, the flesh, and the Devil.

Of course it is understood that the believer must have the sanction of God's word for whatever he does. The thing may be perfectly legitimate in itself, but it will be necessary for him to get an assurance that the Lord calls him to engage in it. When we have the assurance that we are doing what the Lord would have us do, it becomes our privilege to know that the Lord is with us in the doing of it, and to hear from him just as distinct a commendation for our faithfulness in doing it, as when we have been directly labouring for the conversion of a soul. We hope to make some further extracts from this book in subsequent issues.

"*India's Women*": the magazine of the Church of England Zenana Missionary Society, Vol I, No. I, for January-February. This is a very handsome [illegible] got-up periodical, published by Nisbet & Co.; it is to appear once every two months. It contains a good article on "the Lord's 'must,'" and under the head of "Sowing and Re[illegible]nishes copious extracts from wo[illegible]s in Madras, Tinnevelly, Ma[illegible]ipatam [illegible]vandrum; an article by A. L. O. E[illegible] Caught in the Act;" and some o[illegible] to say nothing of poetry. We [illegible]llowing extract showing how act[illegible] work of this Society is going forw[illegible] The cost of this magazine is 3d a num[illegible] We have no doubt our local Tract & Book Society will be adding it to its repertory.

Burdwan, though still [illegible] our list, has only some of our Bible-women at work this year. It waits, as so many other places, for missionaries and means. *Meerut* has been kindly cared for by Miss Hœrnle, but it is ripe for fuller effort, which we hope to provide f[illegible] 'occupying,' and many other place[illegible] ruckpore, Ellore, Baghalpore, et[illegible] say, 'Here am I Lord, send m[illegible]

We sent forth in O[illegible] sionaries:—Miss E. C[illegible] Goreh [illegible] village[illegible] Knight a[illegible] present[illegible] to C[illegible] far[illegible] Miss [illegible] zur; a[illegible] We are[illegible] as po[illegible]

"S[illegible] Poona[illegible]ook is b[illegible] very w[illegible]emembered in t[illegible] the wife of a Scotch chaplain, [illegible] actively engaged in mission w[illegible] periences and observations [illegible] with her efforts to introd[illegible] the fam[illegible]of the [illegible] consented [illegible] fully and pleasantly [illegible] things connected with the[illegible]ers and [illegible] toms and ideas of the Natives, and with t[illegible] changes taking place in the more educated circles, fall naturall[illegible]nder notice, and the reader will find the book any thing but dull, and glean from it a good deal of information. It will be evident to those who read such contributions as this, that there is no attempt to disguise the proceedings connected with Zenana visitation, but that every thing is above board. When Mrs. Ross first proposed to engage in this work she had a meeting with the Native gentlemen whose houses she was desirous of visiting, and told them very frankly that she could not decline to teach the Scriptures in her visits. They demurred at first, but it was not long before she obtained permission from some to visit their families. We may mention that there are copies of this work at the Bombay Tract & Book Society's depot.

The Bombay Guardian.

SATURDAY, FEBRUARY 26, 1881.

APOCALYPTIC SCENES. XXVI.

"And the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 11.

We repeat what we said, that there is nothing in the universe that has such power to agonize as the word of God, when brought home to the consciences of those who have distinguished themselves by their antagonism to it, or by their depreciation of it. Some who have been brought under tho power of the word have declared that it would add nothing to their anguish to be cast into a furnace seven times heated. Not many years ago a man who had been guilty of the murder of his wife eighteen years before, and had never been suspected of the deed, came and delivered himself up to the authorities, being unable to endure the pangs of conscience. Men convicted of sin have been known to commit suicide, imagining that it would be better for them to get to hell at once, than to endure the anguish that the word of God was causing them. It is when men are unable to exercise the faith which the word of God demands and which it is so well fitted to inspire, that they are made so wretch[illegible]y its revelation of their guilt. The profoundest convictions of guilt are experienced by those who have taken a prominent part in [illegible]holding some system that is anti-Christ[illegible] have succeeded in deceiving not only [illegible]but themselves also into the belief [illegible]th is with them. Witness [illegible]ul. His convictions were har[illegible]en he came to know that the Jesus [illegible]owers he had been so cruelly per[illegible]vas indeed the Christ, and they [illegible]e been still more agonizing were [illegible]the very moment which showed [illegible]n and stupendous error, also [illegible]e pardoning mercy of God. [illegible] call themselves the true [illegible]rely *par excellence* but ex[illegible] profess that the salvation of [illegible]ir hands and not available [illegible] could experience no greater [illegible]uld be caused by the irre[illegible]s to the falsity of their [illegible]. We have s[illegible] that in our judgment the [illegible] of this prophecy which we are now con[illegible]ng would be fulfilled by testimony borne from heaven to those who are the people of God, walking in all the commandments of the Lord blamelessly, exhibiting the mighty power of the grace of God in their lowly, loving, consecrated lives, and fearless declaration of the truth as it is in Jesus. We anticipate that the Lord will in these latter days raise up for himself a people corresponding to the prayer of John xvii. and will make it evident that these are the people of the most High God, making known the way of salvation, enabling them to exercuise the faith

whereby they shall obtain the fulfilment of the great promises that have been so long like dead letters on the face of scripture. The torment experienced by those whose vain pretensions are to be thus exposed, will be according to the greatness of their pretensions, and the boldness of their declarations that the truth is with them alone. The Holy Catholic Church, as it is called, denounces as heretics, worthy of death, all who dissent from her teaching, and it is owing to the fact that the governments no longer place their powers at her disposal for the execution of heretics, together with the fact that dominant public opinion is against this kind of thing, that the inquisitions are not now in full blast. Could there now be any greater humiliation, any profounder opprobrium, any more poignant anguish than would be caused by the attestation of heaven to a people whom she has employed fire and sword, the rack, and all the fulminations of the Vatican to destroy? Conscious of her weakness, the Papal Church has done her best to hinder the Bible from having publicity in Roman Catholic countries. When we remember how many persons have been put to death simply because they sought to promote the circulation of the Bible in the vernacular, it becomes evident that Rome considers such a thing as excruciating, a fearful disaster. Now the temporal powers that enabled the Beast and his Image to guard themselves from such a disaster, have been withdrawn, and the priests of that system find themselves in every land confronted by the open Bible and its confessors. This is awful; but there is still one fact that tends to hinder this calamity from attaining its proper proportions, namely, the fact that men love darkness rather than light, and are naturally little disposed to give heed to its teachings and revealings. But when the Spirit of the Lord shall have lifted up a standard in the church of Christ, when the Gospel shall have been transferred from the material to the hearts and lives of those who are called and chosen and faithful, they are distinguished by the mark [illegible] will be made supremely uncomfortable the light shines more and more brightly discomfort will amount to agony. It will be observed that the prophecy is [illegible] cerning those who *have* worshipped the beast and his image, but to those who are ping them. "They have no rest day nor night who worship the beast and [illegible]

The torment spoken of comes [illegible] who are so committed to their [illegible] it is utter ruin to abandon it. [illegible] no spiritual sense to discern [illegible] Christ available for the [illegible] to follow him. They are harrowed by the fact that at every turn, at every step where they will, they are met by that truth of God which they have been all their lives endeavouring to hinder men from perceiving. The smoke of their torment ascendeth up for ever and ever, because the truth is their torment and reveals itself perpetually in the praises of the Lamb offered by his redeemed ones.

REMINISCENCES. CX.

We spoke last week of a volume of the Diary which we have been reproducing in these columns, as having been devoured by white ants, and held out to our readers the prospect of being relieved of the task of following Homunculus in his spiritual peregrinations through the period covered by that volume. But it appears that they are not to be let off so easily. The substance of that volume, including matter reported in these Reminiscences, in the last few months, appeared in the *Bombay Guardian* in 1860 and 1861. We propose republishing these, in part at least. Why? For the following reasons.

1. The tide of literature sweeps so rapidly along in these days, that Memory refuses to bear the burden of the accumlating past. What we pour into the *Guardian* week by week, must week by week be seized, digested and assimilated, or it will rapidly be conveyed to the great deeps of Oblivion, beyond the reach of the best sounding apparatus. There are still some readers of the *Bombay Guardian* who read it twenty or twenty-five years ago, but we are sure that these old-time sayings are about as far from their present ken as the lost books of Livy.

2. These records have no value whatever except as they help the reader to obtain the spiritual blessings given us in Christ. They do this by [illegible] to the work wrought by the H[illegible]omunculus, whereby he was [illegible] convinced of his own emptiness [illegible] and of Christ's fulness. What they [illegible]bit is the truth of God in its applica[illegible] a particular soul, and the truth of God is just as vitalizing after twenty or forty years, as it was at the beginning.

We take this opportunity of submitting to our readers the following rule to be observed not merely in reading the *Bombay Guardian* but in reading anything that has truth in it, anything that is worth reading, viz. To read [illegible] of reading it, seeking to get our own experience, the truth [illegible] What we eat only benefits [illegible] of our own system; [illegible]ecome a c[illegible]onent [illegible] us no- [illegible]*Bombay* [illegible]en [illegible]le [illegible]ears, [illegible]ants [illegible]what [illegible]*dian* [illegible], 1846. This too is a memorable [illegible]g completed the Gospel of Luke, [illegible]ble profit to my soul, I proceed- [illegible] John, for closer meditation [illegible] last fall. My mind was in a [illegible] thought I co[illegible]t see in- [illegible] languid [illegible]ords, 'In the [illegible]inning wa[illegible]word,' I knelt down and it [illegible]s one of the most holy and solmn seasons I ever knew. God, mine own God, existing before creation, was a spectable that awoke sublime emotion. I was delighted with his independence. So absolutely independing. Having all sources of bliss in Himself. So irresponsible. Needing to give an answer to none but himself. I rejoiceed then that these were still his perfections. He could with a single volition breathe creation into nonexistence, and be again the only Being. His power was a subject of sweet contemplation to me.—That he had created all things for his own pleasure. When I thought of the blasphemies and infidelity of this world, it was good to remember that all was like the breath of a child against a mighty rock, for any harm it could do him.—But chiefly delightful was the thought of Jesus and the Father, in that anterior eternity. In each other's bosoms. Sufficing to one another. Divinely blest and blessing, with springs of everlasting happiness in their everlasting love. Then the thought was inspired that a great end of creation was that the Father might please the Son, and the Son the Father; and the thought was ravishing. Then I viewed the blessed Trinity, in all their works seeking one another's happiness. In every creation. In myself. I saw the Spirit gladdening the Father and Son; the Father, the Spirit and the Son; the Son, the Spirit and Father. I think I never was so transported by any thing. These are but a few of the precious thoughts communicated to me with extraordinary rapidity during this season of meditation. I never was so lost to myself and so absorbed in God.

13th. Last evening it seemed as though the barriers were breaking down between the invisible world where God is, and myself. My frame was shaken by the nearness of the divine essence. Heard a lecture on the woman of Samaria. It is not our goodness, but our vileness, filthiness, pollutedness, that recommend us so wonderfully to the love of God. Let them that are most blest remember this. He brought out the faithfulness, the prudence, the kindness exhibited by our Lord on this occasion. I would have brought out the fact that he began not by assailing her errors of doctrine, nor her individual character, but intimating the gospel blessings.

'From glory to glory.' I begin to know what this means. Beyond all expression the goodness of God to me this morning. I was so ravished as for a little while to long to be with Christ at once. But it is best to be here. The heaven of those who love God, is the place where they can best serve him. If He loves the world and loves me, he will keep me in it. The happiness of the Godhead was my subject of meditation.—'That the Father may be glorified;' he will do it, (because he loves the Father) for the Father's sake; 'may be glorified in [illegible] as a second ground of confirmation; he will do it, that the Father may please the Son. Now, all things were created for His pleasure; all things come to pass for this; and how invincible should be our faith. I felt as though I had the faith which removes mountains. I was impressed with the great power of God; how easy for him to fill the whole earth with righteousness. The first verses of John's Gospel are sublime indeed.

God enjoys all the solitude in which he reigned before the birth of time. For the whole of creation is but a drop of a bucket. I have been in the habit of viewing him as existing only in relation to the universe; his mind filled by creation. But I see now that creation is nothing. He stretches away into unimaginable seclusion.

14th. I heard a Christian say that half the Church do not really believe in the Holy Ghost, and hence their low estate. I have been thinking to-day that I may believe in him much more than I have done; that I may seek perpetually, in every thing, his co-operation and have it; and that this is the true way to introduce power into my life.—Had precious meditations on 'all things were made by him.' After considering his mighty power in creation, and yet the perfect ease with which he did all, making a blade of grass with not more ease than a solar system, I considered that there was one work that was not easy. I looked at Gethsemane and saw him agonize as no creature could. Redemption was a hard work. The forgiveness of my sins cost God more than the creation of many suns.

Let the next week be one of great usefulness. I ought to be doing more than any other man in the world. This has been perhaps the most valuable week in my life to me. The views of His character afforded me are altogether new and glorious. His eternity, independence, triune existence, holiness, power, infinity. And

especially his nearness, by which I have so much clearer perception of all.

19th. Have had interesting and I trust profitable conversations with Brs. D. H. S. C. R. and S. I want to make to-morrow a day of peculiar prayer for the seminary and myself.—These words have just met my eye and impressed me deeply. "I have found it. I understand now the secret of the piety of Paul, and how to attain to that blissful state myself. Paul's piety all arose from one source exclusively, a sympathy with the heart of Christ in his love for lost men. To attain to that state, I have only to acquaint myself with the love of Christ and yield my whole being up to its sweet control." Will God bless these words to the boundless good and usefulness of my soul?"

LANOLI CAMP MEETING.

The fourth of these profitable gatherings will begin on Wednesday the 13th of April and continue about a week. Last year the Camp Meeting was organized into an association in order to secure the best arrangements for the comfort and order of the meetings, and also to raise the money necessary to defray the expenses incurred. In order to distribute the amount as widely as possible and enable all to do something towards meeting the expenses, the fee of membership was fixed at a minimum of 6 Rs. Some will be able to give more than Rs. 6. This will help those who are not able to give so much. Each member will be entitled to all the accommodations and conveniences on the ground. No doubt many will be glad to assist in so a good cause tho' they may not be able to attend themselves.

The object of the Camp Meeting is two-fold; the conversion of the unsaved and the baptism of the Holy Ghost upon believers. The first no Christian can overlook. Its need presses us on every side. But the second we fear does not receive the attention it deserves. The scriptures set forth this experience as one of greatest importance to the believer. Jesus spoke of it to his disciples again and again calling it the "promise of the Father." The disciples never lost sight of it. They seem to have considered the work of conversion incomplete till the baptism of the Holy Spirit had been received. In the history of the church subsequent to the apostolic days this doctrine was greatly overlooked. But in more recent years, pressed by a sense of the need of a deeper and fuller experience of the divine grace, Christians have searched the scriptures more closely with reference to this subject, and an increasing interest is felt in it. Many are seeing more and more clearly that there is a complete victory in Jesus over the world, the flesh and the devil.

The Camp-meeting will afford favorable opportunities for the accomplishment of this object. Let Christians of all denominations gather here in the name of the Lord for the study of the word and for special prayer. It is hoped that the native Christians will come to this "Feast of Tabernacles." There will be services in the vernacular as well as in English.

Begin now to plan for the meeting. Let daily prayer be made to God that this meeting may be crowned by his presence and blessing. Together let us wait upon the Lord in full expectation of the gift of the Holy Ghost. Join the Association at once by sending your name and the subscription to your pastor or to the Treasurer, Rev. J. A. Northrup at Poona.

D. O Fox, President,
J. A. Northrup, Sect. & Treasurer.

NOTICES.

Bombay Temperance League. A meeting of the League will (D.V.) be held on Tuesday the 1st of March in the house of Major Oldham, R. E., Girgaum at 8 P. M. All are cordially invited.

Received from S., Egutpoora, for House of Hope, Rs. 10.

Appointments for to-morrow: Grant Road: 8-30 A. M. Geo. Bowen; 6 P. M. S. P. Jacobs. ——Dean Lane: 11 A. M. S. Smith; 6 P. M. J. H. Gill.——Mazagon: 11 A. M. O. Shreves; 6 P. M. J. Morris.

Epitome of News.

Saturday, February 19.

—H. E. the Governor presided yesterday at the distribution of prizes to the Cathedral High School. He referred to the fact that many of the boys were members of the Cathedral Choir, which, he said, would be very creditable to any Cathedral, and which represented many features exceedingly gratifying to those who attended the services. He thought that the distinct religious principle connected with the institution must commend it to the European community; but at the same time he was glad to know that its definite religious character was no bar to the admission of those who did not belong to the Anglican communion.

Why should it be a bar [illegible] possibility that the definite re[illegible]g may produce its effect and mal[illegible]nglican.

Monday, Febru[illegible]21.

—Advocates of railway extension in India will read the following with a sigh:—Last year has been a remarkable one for railroad construction in the United States, 7,202 [illegible]les having been built, bringing the total mileage of the country to 93,704. Nothing like this increase has been recorded since 1871, when 7,379 miles of line were added.

[illegible] radabad writes, "I h[illegible] persons from among [illegible] There are seven or eight fam[illegible] ready for baptism[illegible] baptized last year. [illegible] encou[illegible]d by the [illegible] circuits [illegible]

The [illegible] con[illegible] sai[illegible] f[illegible] a te[illegible] his l[illegible] we re[illegible] his h[illegible] is cc[illegible] India[illegible] which h[illegible]oduced abundan[illegible]

—*Indian Chr. Herald:* Last S[illegible] was a very large crowd gathered [illegible] the Beadon Garden to hear the [illegible] ed to them. Indeed the att[illegible] very enc[illegible]aging from the [illegible] addresse[illegible]giv[illegible] Wesleyan M[illegible] Mr. W. R. James of t[illegible] Christ as a prophet, Dr. Murray Mitchell [illegible] the progress of Christianity in Japan, and [illegible] Mr. Macdonald of the Free Church on the sinlessness of Christ. Last Sunday addresses were given by Mr. W[illegible] James on where we ought to go to search for salvation; by Babu Manhor Ghose in Bengali on sacrifice, and by Babu K. C. Banerjea in English on the necessity of spiritual worship.

Tuesday, February 22.

—The Registrar-General, in a recent report, gives an approximate estimate of the present populations of some of the larger English towns. London, he calculates, has a population of 3,707,130; in 1871 the population was 3,254,260; Liverpool will, he thihks, show 549,834 inhabitants, against 493,405 in 1871. Liverpool is thus of about the proportions of Calcutta. The people of Brimingham he reckons at 400,680 against 343,787 at the last census; of Manchester at 364,445, against 351,189 in 1871; of Sheffield at 312,943, against 239,946.

—Daniel O'Brien, a Private in the band of the 14th Regiment, who pleaded guilty at Lahore on Saturday to the charge of having murdered Henry Thomas Roberts, a drummer-boy in the same regiment, was brought up before Mr. Justice Plowden on Tuesday for sentence. He was sentenced to penal servitude for life. O'Brien had been very much attached to the boy Roberts, and seems to have murdered him because the boy had lately shown a disposition to shun his society. He cut the boy's throat while he was sleeping.

—Population of Sholapore, 59,539. Increase on 1872,—6,136. Of Poona, 99,421. Increase on 1872,—8,985.

—*Times of India*: The *Rast Goftar* puts a few "stunning" questions to the Parsee priest rejoicing in the name of Hooka, who, the other day, married off a number of his grandchildren, from six to eighteen months old. It is obligatory on the Zoroastrian to leave the *sudrah* and *kusti* on at the time the marriage ceremony is consummated. Now, Mobed Hooka, whose wit seems to have outrun his wisdom, tricks out the baby brides and bridegrooms in little toy *kustis* and *sudrahs*, and as soon as the ceremony is over, takes the sacred badges off. This means that both the investiture and the marriage ceremonies were a farce. The children will have to undergo the former ceremony when they are between seven and nine—this is indispensable. Then, asks the *Rast*, is it not proved that the "breechless babies" will have to be married *again*? Of what use are the rites already performed? This is a question easier asked than answered.

—*Overland Mail*, Feb. 4: Another "all night" sitting occurred on Feb. 1 and 2, on the continued discussion of the Coercion Bill. The sitting altogether lasted forty-one hours.

[illegible]mately the Speaker closed the debate on [illegible]ground that the minority had resorted to [illegible]es of obstruction which amounted to a [illegible]liamentary offence. Leave to bring in the [illegible] was then carried by 164 to 19 votes.

[illegible]Mr. Gladstone rising, on Feb. 3, to move [illegible]ion proposing new rules for the better [illegible] House on future occasions, Mr. [illegible]red to prevent him being heard; [illegible] resume his seat at the Speaker's [illegible]amed, suspended, and ultimately [illegible] the Sergeant-at-Arms.

[illegible]ell and other Irish members, pursu[illegible] course, in [illegible]nd thirty-six of the [illegible]amed, suspe[illegible] and expelled by [illegible]-at-Arms.

[illegible]cenes the House took up the dis[illegible] Glads[illegible]e's resolutions which, [illegible] alterations, were finally passed. [illegible]tt has been arrested for breach [illegible] leave.

[illegible]e's resolution: "If upon notice [illegible]e made that the state of public [illegible]nt, and if on the call of the [illegible]embers shall support it by [illegible] the Speaker shall forthput the questi[illegible] no debate, amendment, [illegible] journment being allowed; and if, on the [illegible] being given, he shall without doubt see that the Noes have it, his decision shall not be challenged, but, if otherwise, a division may be forthwith taken, and if the question be resolved in the affirmative by a majority of not less than three to one, the powers of the House for the regulation of its business upon the several stages of Bills, and upon motions and all other matters, shall be and remain with the Speaker, until the Speaker shall declare that the state of public business is no longer urgent."

Wednesday, February 23.

—For the purpose of extending his new Girls' Orphanage buildings Mr. Spurgeon has received from an anonymous friend the gift of 1,000*l*.

—*Bombay Gazette*: It will be seen by a telegram which appears in another column that the assessors in the Kolhapur conspiracy case have given their opinion, and have convicted several of the accused of the most serious of the crimes laid to their charge. They have, it seems, been unanimous in finding that Rambhut, the leading spirit in the plot, Appa Balgonda and Tatia Kochage are guilty of waging or attempting to wage war against the Kolhapur State, of conspiracy to wage such war, and of collecting arms with intent to carry out their purpose. Five other of the prisoners have been found guilty of waging war against the State, and of conspiracy; and two have been declared guilty of conspiracy, and of concealing arms with intent to facilitate the waging of war. The charge of conspiracy alone has been brought home to six of the prisoners, and one has been convicted of the charge of collecting arms with evil intent, and of cheating by impersonation. The assessors have declared that seventeen of the twentyseven prisoners who were placed on their trial are guilty, not of a mere attempt at dacoity, but of rebellion. Judgment will no doubt shortly be delivered by the court.

—The last disaster to a British regiment may, perhaps, observes the *World*, decide the fate of the regimental colours in our army. By the *Times* account, the bulk of the officers and men of the 58th who lost their lives at Laing's Nek were sacrificed in the attempt to recapture their colours. The same thing happened at Maiwand, when the 66th died in defence of their colours, and the 24th and 94th only saved theirs by a miracle. *Le jeu ne vaut pas la chandelle.*

—We regret, (says a correspondend) but are not *surprised* to learn that a young lady who was educated at St. Paul's College, Kandy, was baptized by the Roman Catholic Bishop here in Colombo, and has embraced the Roman Catholic faith. Ritualism has a great deal to do with this sort of conversion; and crosses, candles, early celebration &c., have a fatal tende… Rome-wards and no mistake. We are told … young lady was one of the best pupils of t… College and a great favorite. What does th… Archdeacon say to this?

—The population of the Canadian Dominio… is as follows: Roman Catholics, 1,492… Presbyterians, 544,998; Anglicans, 49… Wesleyans and Methodists, 567,09… 239,343; Lutherans, 37,935; Congr… 21,828; miscellaneous, 65,857; of "… 5,574; no creeds stated, 17,055. Total, 5…

Thursday, February 2…

—Press Commissio…: It is repo… Kandahar that the …ans of Hera… ing much persecuted, the principal … and Jews had fled, some with and s… their families. The Ale…ais hav… …ensconcing him… …n the tree. Whether he carried out …esolution is more than we can …

It is reported from Cabul that the … remitted the poll-tax on the Tar… and that the tribe is now paying re…

The rumour that there were Russ… …: The Rev. Mr. A. G. Lewis …bul is said to be false, the truth… Tuesday evenin… …t the five Turkish prisoners, released … …n," or sians, had recently passed thro… …eatment of *route* to Peshawar.

News had reached the A…er that Muha… …ro-worship" simply as "sincerity." There mad Ishak Khan, Governor of Turkestan, h… however, a wider definition to be given succeeded in obtaining the submission … the word, otherwise Luther would be only a Maimenah.

—Mr. J. W. Alexander, head-master of the Mayo College, Ajmeer, is to be principal of the Presidency College, Indore, *vice* Mr. Aberigh Mackay, deceased.

—*Bombay Gazette*; Calcutta; 23: An account of the death of Khan Agha, chief of the Jamshedi tribe, and Ayoub Khan's father-in-law, has been received. It appears that the old chief was treacherously seized at a place called Teevatie, and sent to Herat by Ayoub Khan's order. On the 7th December, about sunset, Khan Agha, was bruoght into the city riding on a pony, with his legs tied under the beast's belly. His condition was most wretched. He was then taken to Chebor Bagh. That evening Ayoub did not see him, and he was kept in prison; but on the next morning Ayoub took his seat in durbar, and summoned Khan Agha into his presence. Ayoub produced a paper in writing, and bearing the seal of Khan Agha. The contents proved the existence of a secret correspondence between himself and Chebor Limak. Khan Agha said his only thought had been the advancement of Ayoub's plans. Ayoub replied: "In that case I will reward the service done me by doing you another;" and he forthwith told the attendants to strike him. Ayoub Khan's followers fell upon Agha Khan and his four attendants, and despatched them with their swords and daggers.

—Same: The David Sassoon's building of the Elphinstone High School was inaugurated yesterday afternoon by H. E. the Governor of Bombay. This handsome building was commenced in January, 1873, the estimated cost being Rs. 5,80,765, of which Rs. 1,50,000 were contributed by Sir Albert Sassoon; and in recognition of this magnificent donation the structure has been named the "David Sassoon building for the Elphinstone High School." The building has 28 class-rooms, besides 4 rooms for the use of the principal, vice-principal, and assistant masters.

—Owing to financial embarrassments consequent on the failure of Messrs. Nicholls and Co., Calc… …esman is to be sold.

—For… …e commend as to the following … time coming," asks the *Sunday Mir*… …it has not already come, when the Bra… …maj of India should seriously conside… …visability of sending delegates to the West with the flag of the New Dispensation, with a view to ask Europe to admit Asia into spiritual fellowship in Christ?"

—A Bengali pa… …gives some anecdotes of the census: It … given out in one quarter that two Europeans, one male and another female, would enter every household, and, as so… …they appeared, would proceed to cut … …ds of the in… …mes without … …men would enter the … …female heads as … …partner … …nates of … …nsus … …the … …life, … …to … …f Liverpool had said that in the days of Whitfield's youth the country was in a very irreligious condition; both the Church and Nonconformity were in a sense dead to their duty o… evangelising the people, whose habits were of a vicious character. The industries of the nation were infinitesimal compared with those of today; there were few manufacturing interests at that time, and of course he need scarcely tell them that there were no railways, and no post-office. In religious matters there were none of the great Church of England Societies at work. The Society for the Propagation of the Gospel had indeed been in existence a short time, but its influence was very weak. There was no Church Missionary Society working for the heathen abroad, no Church Pastoral-Aid Society labouring for the good of parishes at home. The profligacy of the time even found its way into the Archbishop's palace at Lambeth, where routs and balls took place frequently. A change, however, came in the course of the next forty or fifty years; a revival of religion took place, and had its greatest effect upon the lower classes in the country, and it was remarkable indeed that in all movements of such a nature the lower classes had ever been conspicuous for their activity and facility in imbibing good impressions. As regards the revival, it might be asked, By whose instrumentality was it brought about? The Broad Churchmen of the day were certainly not the authors of it; neither were the Rationalists; nor yet the Laudians, or Ritualists; but the good change was

horted his hearers to do what was good, as there was no accounting for what might follow from the doings of a man. Those who had died several years ago were now exercising an influence on the world, an influence which may not have been expected; and taking a single instance in view, who could say what influence Mr. Gladstone, the present Premier, would have on future generations? Mr. Lewis received the hearty applause of his audience at the conclusion of his lecture.

Friday, February 25.

—The embarcation of the 14th Hussars for Natal has been countermanded.

—*Times of India*: "The ceremony of exhuming the remains of Victor Jacquemont will take place at the Sonapore Cemetery on Saturday morning at half-past seven o'clock."

Is it certain that three will be any remains to exhume? It is half a century since M. Jacquemont died, and we have known of instances where a very few years in the soil of Bombay, completely disposed of the remains of the buried parties.

—The Str. *Malta*, with English mails, left Aden for Bombay, Wednesday 9 P. M.

—Deaths last week, 443.

—Mr Justice Birdwood, on the return of Mr. Justice Pinhey from Europe, at the end of March, will vacate his seat on the High Court Bench and become Judicial Commissioner of Sindh.

Selections.

WHITFIELD: HIS TIMES AND TOILS.

On Monday evening the third of a series of Public Meetings which the Committee of the Ashton-in-Makerfield Branch of the Church Association are arranging for the present winter took place in the Association Schoolroom, Ledge-lane, the occasion being a delivery of a lecture by the Rev. Herbert Woodward, Vicar of St. Silas's, Toxteth, Liverpoool, on "George Whitfield, his Times and Toils.

The Rev. H. Woodward commenced by saying that John Newton being once asked his opinion as to who could truly be called the first preacher of his time, unhesitatingly replied that in George Whitfield they had the most eloquent, most apostolical, and most orthodox preacher and divine of the period. The Bishop

brought about by the Evangelical portion of the ministry, and more especially by such worthy men as Wesley and Whitfield. The latter, in whom they were more interested on this occasion, was when at school a hard-working youth, but at the age of fifteen he was taken from school, and had to don the apron and do duty as waiter upon the drunken sots who frequented the Bell Inn. As might well be imagined, he fell at this time into many juvenile sins, which, however, did not bring him much comfort or happiness. At this juncture he was strongly advised by a friend to return to school for a period, so as to prepare for entering the University. He did so, and a short time afterwords entered Pembroke College, Oxford, as a servitor. To do this even he was forced to borrow money to pay the college fees, and his life was a very hard one, as the duties which a servitor had in those days to fulfil left him only too little time for study. A semi-religious change came over him at this period, but only to render him something of a Pharisee, and he had no true conception of Christ's finished atonement for the sins of the whole world. He now met with the Wesleys—John and Charles—Hervey, and a few others, who were as far as psssible striving to break away from the follies of which the body of students were enamoured, and were soon dubbed the "Godly club," "Bible bigots," and other hard names. Whitefield's tutor even frowned upon his connexion with those who, instead of going to balls, theatres, and other places of amusement, were spending their spare time in visiting the poor and sick and the prisoners lying in goals. He, however, made up his mind not to give way, and very soon a very severe attack of illness prostrated him, and during this visitation he was brought to see his true and lost condition, and became really converted. More and more he resorted to his Bible and to Matthew Henry's work, now very much disparaged by many. He was indeed the first before the Wesleys to arrive at a cl[illegible] view of what might be called the new [illegible] religion—faith, redemption, regeneration, restoration. Bishop Benson, of Gloucester, now heard of him, noticed him in the cathedral, and sent for him to have an interview. Whitefield was astonished, and half afraid as to whether he had committed some grievous error. The Bishop received him with smiles and marks of approval, and mentioned that Lady Selwyn had interested herself in his welfare, and that if he would consent, he would ordain him to the ministry, although he [illegible] under the required age, and gave him 5*l.* [illegible] meet his ordination expenses. He almost gave up the idea of taking such responsiblility upon him, and in order to show, as he thought, his incompetency for the position of preacher to his fellow-men, he wrote a sermon which coming into the hands of a clergyman in the neighbourhood, so engaged his attention that he made use of it, and gave Whitefield a guinea for it. He was eventually ordained, preached his first sermon in Gloucester, when almost everyone assembled to hear him, and could not refrain from smiling at the notion of such a spare weak-looking youth standing up in the bulky gown to preach to them. All expected and felt sure he would fail and break down in his discourse, but the result was a great awakening and conversion of many. A High Church clergyman went to the Bishop, and informing him that to his own knowledge fifteen of them had gone absolutely mad through the sermon, the Bishop smilingly replied that he only hoped their madness would be permanent. Whitfield began to preach frequently, as many as five times a week, and wherever he went his rich, rare voice, sonorous and penetrating, did a mighty work. His soul was as it were on fire, and frequently he would spend whole nights in prayer, after toiling through the day. Clergymen who sought his services for their pulpits were surprised on the occasions of his preaching to see their collections, which were then universally low and poor (often scarcely ten shillings), mounting up to fifteen and twenty pounds. He went over to Savannah, in America, and during the voyage interested himself in the sailors, who were almost totally neglected and allowed to die without any effort to afford the solace of religion. After a time he returned to England, paid a visit to the coast of Ireland; wherever he preached he spoke as if it was his last sermon on earth, setting the place as it were on fire. The clergy began to be afraid of him, and closed their churches against him. At Kingswood, near Bristol, he preached to colliers just leaving the pit, who at first deemed him mad, but listening to his earnest exhortations tears began to make rivulets down their black faces. On one occasion, preaching in the open air, five thousand assembled to hear him in the morning, which number increased to ten thousand in the afternoon, and to twenty thousand in the evening, yet such was the penetrating character of his voice that the most remote of these large throngs could hear him and were brought under the spell of his soul-converting eloquence. He was truly a great man, courageous, with influence irresistible, his descriptions were so realistic that those who heard them seemed to be transported in a moment to the scenes of our Saviour's life in the Holy Land. The roads, hedges, and every conceivable vantage point were thronged with eager multitudes. At Basingstoke the authorities would not admit him, so [illegible] to the race course close to the town [illegible] to the bull-baiters assembled a[illegible] and was the means of converting [illegible] At another place the wardens of the pa[illegible]urch objected to his preaching therein, [illegible]e result was that, having gained their consent to preach from one of the tombstones in the churchyard, he addressed an assembly of fifteen thousand persons, only one-tenth o[illegible]hich number could have been accommodated in the church. During his ministry he crossed the Atlantic no less than thirteen times. At Philadelphia he was offered eight hundred pounds a-y[illegible] would preach in [illegible] the twelve, the rem[illegible] where he wished [illegible] Whitfiel[illegible] that th[illegible] —th[illegible] vie[illegible] crea[illegible] and [illegible]y of the peop[illegible] Cambuslang, near Glasgow, he [illegible] thirty thousand people at onc[illegible] sand stayed to partake of th[illegible] He now preached as ma[illegible] times a week; most [illegible] nearl[illegible]hou[illegible] with a st[illegible] people—was stoned and wounded, and [illegible] danger of being murdered. The oppositio[illegible] was shown to his progress was at this [illegible] manifested against the noble society, the Irish Church Mission Society, which was striving in a great cause among a people [illegible] were really noble, but who were brutalized [illegible] degraded beyond measure by Popery.

During the 34 years of his ministry it is computed that Whitfield preached nc fewer than eighteen thousand sermons. All ranks and degrees sought to hear him—including princes, nobles, actors, and many of the bishops. The last, however, did not like to be publicly seen, and the Countess of Huntingdon, who was a great admirer of Whitfield, provided what she called a "Nicodemus Corner" for the use of such fastidious persons, from which they could see and hear without discovery. Towards the last the Wesleys become reconciled with Whitfield, but the former would never adhere to the 7th article of relfgion. Still neither they nor Whitfield at any time wished to found a sect apart and divided from the Church of England. In September, 1770, in the last two or three days of the month, he preached his last public sermon. On the 30th of the month the great preacher and evangelizer of the age passed away peacefully from this world, to join the ransomed of the Saviour, whom he had ever striven to glorify.

The following Resolution was carried unanimously:—"That this Meeting deeply regretting to see the extent to which the Romanizing clergy within the Church of England have carried their illegal practices, by the gradual restoration of superstitious rites and vestments discarded at the Reformation, and in which they have been aided by the apathy and indifference of the Bishops who have been actuated by an entirely false spirit of charity and tolerance, desires to express its opinion that in taking steps to vindicate the right of the laity to have service in their parish church conducted in accordance with the Liturgy of our Reformed Church, the promoters of the Miles Platting Prestbury cases deserve the thanks of all loyal Churchmen, and trusts that they will remain firm and steadfast in their efforts to maintain Protestant truth notwithstanding the personal obloquy to which they may be subjected." (*Record.*)

THE KINGDOM OF GOD, AND ITS COMING.

BY REV. ASA MAHAN, D.D., LL.D.

No words are more universally or frequently uttered in prayer, prayer in public and private, than these: "Thy kingdom come, Thy will be done in earth, as it is in heaven." Yet very few ministers even, if questioned upon the subject, would be able to tell us what the words "Thy kingdom come" exactly mean. Some [illegible]r them to the millennium, others to the [illegible]e-millennial advent of Christ; while others [illegible]uppose that the prayer refers to an indefinite [illegible]xtension of the Church as it now exists. In [illegible]ost cases the words have no definite meaning

Permit us to request the reader to stop [illegible]ent and ask himself the question—What [illegible]ean when repeating these words [illegible] No words can be uttered more [illegible]ly than are these, in the churches, [illegible]ayer circles, and in the closet. Let us [illegible] if we cannot ascertain the *real meaning* [illegible]r Saviour [illegible]ed to them, when He [illegible]l them as a [illegible]rial element of the [illegible] all the sain[illegible]s all are aware, the [illegible]y kingdon," "the kingdom of God," [illegible]ingdom of Heaven," mean the same [illegible] Dan. ii. 44, this kingdom is thus [illegible]ed. "In the days of those kings God of heaven set up a kingdom never be destroyed; and the kingnot be left to other people, but it in pieces and consume all these nd it shall stand for ever." In Dan. [illegible]e have a prediction of the inaugur- of Christ as [illegible]e sovereign of this kingdom: I saw in the n[illegible] visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion *is* an everlasting dominion, which shall not pass away, and His kingdom *that* which shall not be destroyed." This inauguration, as we learn (Mat. xxviii. 18), occurred between the resurrection of Christ and His ascension from Olivet. "And Jesus came and spake unto them, saying, "All power is given unto Me in heaven and in earth." In that inauguration God put all things under the feet of Christ, and gave Him to be head over all things to the Church." John commenced his ministry, saying, "Re-

pent ye, for the kingdom of heaven is at hand." Christ commenced His ministry with the utterance of the same words: "Repent, for the kingdom of heaven is at hand." "As ye go," said Christ to His disciples, when He sent them forth on their first mission, "say, Repent, for the kingdom of heaven is at hand." From all these passages we learn that the kingdom under consideration had not yet come, but that its coming or setting up did not lie in the then distant future, but was near.

In Mat. xvi. 28; Mark ix. 1; and Luke ix. 27, we learn that his kingdom was "seen," and seen "coming in power," by disciples of Christ then living. According to Matthew. "they saw the Son of man coming in His kingdom," According to Mark, they saw "the kingdom of God come in power;" and according to Luke, "they saw the kingdom of God" itself. All these forms of expression are realy one in meaning. Nor are we to suppose that these sayings of Christ were fulfilled in the vision which Peter, James, and John had of Him in "the mount," some eight days after the predictions were uttered. We can hardly suppose that Christ would say, "there are SOME standing here who will not taste of death," within eight days. Nor did those who then saw Christ "see the kingdom of God," aud "see it come with power."

Where this kingdom is located, we are distinctly informed, Luke xvii. 20, 21. "And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, the kingdom of God cometh not with observation: neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you." This kingdom has its location in the sanctified heart. Christ reigns not in visible sovereignty, but in and over the "inner man," and His kingdom, "the kingdom of God, is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

The *time* when this kingdom was, in fact and form, set up, was the Pentecost. Never, after this do we hear at all, of the kingdom of heav[en] as at hand. Then some of them who stoo[d] with Christ at the time al[so] referred to, did "see the kingdom of God," saw "it come with power," and saw "the Son of man coming in His kingdom." Then, "the ends of the wor[ld]" came upon that company in that upper r[oom] that is, the Old Dispensation end[ed] New one commenced at that [time] through the Spirit, Christ, in the glory of His resurrection, "came t[o]" and "dwelt in their hearts by faith," an[d] saw Him," "beholding with open f[ace] glory." At the sam[e] they behel[d] kingdom of God," established own hearts, and "coming with in the hearts of multitudes around th[em]

Nor is this kingdom co[n]fined to t[his] "Many," says our Sav[iour], (Mat. "shall come from the east and west, sit down with Abraham and Isaac a[nd] in the kingdom of heaven." "The g[ov]" is now upon Christ's shoulder," a[nd] His throne as a glory manifested per[so]nal sence in all sanctified hearts in heaven:—

"One family we dw[ell] in Him,
One Church above, beneath."

When Jesus was glorified, being by the Holy Ghost enthroned as Lord of all, in all hearts in heaven, then the kingdom of God was set up there. When, at the Pentecost, the Eternal Spirit came upon that sanctified few, and enthroned Christ in the power and glory of His resurrection, in their hearts, then "the God of heaven" set up His kingdom here on earth. All were then conscious of Christ as "coming in His kingdom." Prior to this, such an event could not have occurred. The reason is obvious. Christ must have suffered, before He could have been glorified, or been made manifest as "the King of Glory" either in heaven or on earth.

You can now understand, reader, when the kingdom of heaven will have come, as far as you are individually concerned. When the Holy Ghost shall have fallen upon you, as He did upon the disciples at the beginning, when you shall have been "strengthened with might by the Spirit in the inner man, that Christ may dwell in your heart by faith," and "God shall have made known to you the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory," then, and not till then, the prayer, "Thy kingdom come," will have been answered in your case. As you shall see the reign of Christ established in other hearts around you, then you "will see the kingdom of God," "see it coming with power," and will see "the Son of Man coming in His Kingdom." "The kingdom of God" is the *Church of the Pentecost perpetuated and enlarged.* In no heart, and no where has that "kingdom come," but in hearts, and in localities, where Christ in Pentecostal glory and power has been enthroned. "The kingdom of God" is not, and will not be, set up within you, reader, until all these conditions shall have been fulfilled in your experience.

The real meaning of the petition under consideration, the meaning which Christ intended, now becomes quite manifest. It is not a prayer for any *visible* manifestation of Christ. In that case "the kingdom of God would come by observation," and men would say, "Lo here, and lo there!" Nor is it a prayer for the mere universality of the visible Church Nor is it a prayer for the mere conversion of sinners. If all the world were merely converted, this prayer would not be fully answered, but would be as appropriate as now. It is not merely a prayer for conversion, but a specific prayer for the inducement of all believers, or converted persons, with Pentecostal power. Prior to this event millions of individuals had been converted, "but the kingdom of God had not been set up." So it would be now, if all men were merely converted. This petition is [not] until Christ's prayer is answered, [that] they may be [one] as Thou Fater [art] in Me, and I in Thee, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." This petition, if answered, "see the kingdom of God," has "come with power," and saw "the Son of man coming in His kingdom." Then, "the ends of the world" came upon that company in that upper room, that is, the Old Dispensation ended and a New one commenced at that time through the Spirit, Christ, in the glory of His resurrection, "came to" and "dwelt in their hearts by faith," and saw Him," "beholding with open face" glory." At the same time they beheld kingdom of God," established own hearts, and "coming with" in the hearts of multitudes around them, and to "[see] His reign in your heart," that [it] has not already occurred. But not terminate with yourself. [Wit]h the fervent desire that the [earth] may be thus established in [heaven] and in the reign of [Christ] over these [words] and spirit with which you utter them. O, how senselessly are these words commonly uttered.

How appropriately do the words, "Thy will be done [in earth], as it is in heaven," follow those un[der] consideration. We think of the sanctified [as] one part in the world above, and the other in this below. Our prayer is, that allegiance to our common "King of Glory," and obedience to His will, may be as absolute and perfect here as there. What else should we ask, and what less should we expect? Christ is as able to subdue and hold in subjection "all things unto Himself," here as there. Blessed, thrice blessed, are they who believe His word and trust His grace, and do not "limit the Holy One." Repeating words is not prayer, and repeating the words, "Thy kingdom come," with any other meaning and intent than the incoming of Christ in Pentecostal power and glory, is vain repetition. —(*Divine Life.*)

THE BISHOP OF LIVERPOOL ON THE WESLEYANS.

WE have already referred to the visit of the Lord Bishop of Liverpool to Macclesfield on Friday last, as the guest of the Rev. John Thornycroft, of Thornycroft-hall. One purpose of the Bishop was to inspect the memorial of his revered grandfather, which for many years has occupied an honoured position in Sunderland-street Chapel, towards the erection of which his grandfather very liberally contributed. The Bishop drove into the town on Saturday afternoon from Thornycroft, and arrived at the chapel shortly after three o'clock. The minister, the Rev. J. S. Jones, superintendent of the circuit, as well as many of the trustees and principal worshippers, and other persons who had heard of the interesting event, had assembled at the chapel, and welcomed his Lordship on his arrival.

In reply to an address presented by Mr Jones, Bishop Ryle said:—I never did anything with a more thorough conviction that I was doing what was right than in renovating this tablet in memory of my grandfather, and being determined to come here and see it with my own eyes. I desire to express my gratitude to the trustees for their kindness in granting my wish that the tablet should be cleaned, restored, and put in the condition it is in today; and I am grateful to them for allowing me to put at the foot of the tablet a memorial of what I have done in its renovation. I feel sure they acted kindly to me in the matter, and I am much obliged to them. I feel very deeply when I read the tablet how true the words are—"Our fathers, where are they? and the prophets, do they live for ever?" John Ryle and John Wesley and all that generation contemporary with them have passed away. They fought a good fight, and gone to their reward; they have finished their course, and gone to a world where we may hope to meet them again, and must part no more. This ought to make us reflect on the shortness of life. Not one in the generation of John Ryle and John Wesley is to be found now, but, though they are gone, the words that John Wesley spoke and the work that John Wesley did stand for ever. The human instrument passes away, but the Gospel preached by John Wesley abides for ever. I believe that the words spoken by John Wesley and others have not only done good in their own community, but have gone from one end of the world to another. It is a matter of great pain to me to think that to the Church of England we owe the fact that Sunderland-street Chapel stands as a separate building and Wesleyanism a separate community. I mourn to think of the unwisdom and want of understanding on the part of the archbishops and bishops of that day which led to the formation of the Wesleyan body as a separate community. I heartily wish it had pleased God to give them a clearer understanding of what the times required, and that, instead of giving the cold shoulder to John Wesley and his co-workers, they had held out the right hand of fellowship—welcomed him, and given him the opportunity of preaching the Gospel within the pale of the Church. I thank God that the Church is now in a different condition; and if men like the present Archbishop of Canterbury and others I could name had lived a hundred years ago I venture to say that they would have found work for John Wesley and all John Wesley's brethren within the pale of the Church of England; and Sunderland-street Chapel, instead of being a Wesleyan place of worship, might have been one of the leading churches in the town to-day. However, God brings good out of what appears to be evil, and out of past differences no doubt the glory of God will be

evolved in the long run, by the increase of preaching and the promotion and establishment of the work of evangelising the world. I hope and trust that, if divided, we have in view the same great end—to promote the glory of God, to preach the full Gospel of Jesus Christ, and to do what we can each in our own way for the conversion of souls and the extension of pure, good, true, and loving Christianity; and, though we walk in different lines, I hope and trust we are all tending to the same home, and in the day when Ephraim shall no longer vex Judah, nor Judah Ephraim, when Christians shall be known no longer by different names, we shall all sit down with Abraham and Isaac and Jacob in the kingdom of God, there to meet with John Wesley, my venerated grandfather, and many others who have walked in the same way, and to meet on that blessed day with many honoured saints who will be found there, to part no more. May God grant in these days of infidelity, of increasing indifference, of trifling with the truths of Christianity, and of the fearful growth of Romanism; that each in his own way, I, in the Church of England, you, in the Wesleyan community, may be found faithful to the Saviour, all holding the same common faith, boldly, decidedly, courageously, and without flinching, working together on behalf of the same common truth, and against the same common vice and the same common errors, and as you work in your way, I in my way, each believing, it may be, his own way the better way, I hope at last that we shall all be found sitting down together in one fold, under one Shepherd, when all the Dissenting flocks, and Wesleyan flocks, and Church of England and all, are brought together in one grand company, none missing, none wanting of the sainted dead and those found alive when Christ's kingdom comes—all joining as one blessed company in one blessed home. You and I have met together to-day never perhaps to meet again on earth. May God grant that all who lo[illegible]nd respect his name may meet together [illegible]t day to part no more! I again thank yo[illegible] your kindness in allowing this tablet to be renovated, and for the kind expression you have been pleased to make use of towards myself.—(*Record*).

"TO THE THIRD AND FOURTH GENERATION.

Four generations before this present t[illegible] Christian husband and wife agreed to spend [illegible] hour of the first Sabbath of every month[illegible] special prayer for the conversion of their [illegible] dren, and also to plead for spiritual blessing[illegible] upon their descendants to the remotest gener[illegible] ation. These parents began to do this with th[illegible] understanding that each child, when converted, and his or her companion, if married, should also sign and observe the same covenant. It is a good thing if you make a covenant to have it in writing. Eleven children came into this Christian home, under the sheltering wings of prayer, two of whom died in early childhood, and nine—seven sons and two daughters—lived to a mature age. Eight of these nine children, with their husbands and wives (for they were all married,) ultimately united in the same covenant with their parents. The ninth died in early manhood, but not until he had given evidence that he too had become a child of God.

Six of the sons, having been hopefully converted, became honoured officers of the Church of Christ, and married eminently Christian wives. The daughters were also converted in early womanhood, married Christian husbands and trained their children in the nurture and admonition of the Lord. The whole family, sons and daughters, with their husbands and wives, were gathered, by the blessing of a covenant-keeping God, into one common fold. Thus God's mercies covered two generations.

But these covenant blessings did not cease with the second generation. Forty two grandchildren lived to years of discretion in the line of these blessed generations. Of these all but one, or possibly two, have been converted, and most of them have reared Christian families. Five of these grandchildren of the original covenantmakers, and one great-grandchild, became ministers of the gospel of Jesus Christ. Three of the grandchildren and one greatgrandchild have been sent out to foreign lands as missionaries to the heathen. The great-grandchildren of this covenanted family are very numerous, and a large number of them are still young in years. They are so widely scattered that they cannot now be readily traced. The older portion of them hold very respectable, and some of them quite conspicuous and useful positions in society. How many of this fourth generation are now Christians cannot be ascertained at this time. But it is not known that a single adult descendant of the original covenanted parents has died without giving comforting evidence of true piety.

A HOLY PRESS.

REV. S. H. PLATT, A. M.

One of the mightiest forces of modern civilization is *The Press*—that [illegible]ultiform potency which interpenetrates [illegible]ociety, business circles, politica[illegible] national councils, and internatio[illegible]es; and before which the peasant i[illegible]mlet, and the king upon his throne, a[illegible]w in deference. That such a force should [illegible]not only a correct but *the best standard of public morality*, is a matter of immense importance to the public weal. As it now is—divided against itself, its utterances as a whole h[illegible]nor the [illegible]ring of the most high toned principle, and therefore fail to prove the boon to humanity that good men have a right to expect.

There is a gospel of purity in th[illegible] [illegible]ulfilled in the [illegible] truths have lifted [illegible] semi-ba[illegible] men [illegible] craf[illegible] a[illegible]

[illegible] p[illegible] customs[illegible] p[illegible] policies, would [illegible] of the morning, and public s[illegible] wizened spectre of compro[illegible] and hated, cajoled and [illegible] would walk the earth as [illegible] and p[illegible]ce. Let this st[illegible] the "[illegible]on [illegible] with wh[illegible] would do more than furnish a practical stand[illegible]ard of right living, for these efforts to *guide* the virtuous masses would in the very nature of things give an upward t[illegible] all social stratas, and prove *reformato*[illegible] so much as they are elevating. A[illegible]tion does not consist in snatching indivi[illegible]s from special careers of crime; indeed, the very best is that which takes hold of viciously disposed blood and brain, and by added impulses toward right, or change of environments, modifies or neutralizes the virus, and renders the product something other than criminal. That a sanctified press would furnish such impulses and help to change the surroundings of the unfortunate classes can not be questioned. The herding iniquities of over-crowded tenement house-life, the festering sores of public dens of infamy, the licensed fever-spots of alcoholic degradation—all these could be scathed and blighted out of being by the burning words of rebuke that a holy press might shower upon them like indignant heaven's fires upon their prototype—the Sodom of old. And with the banishment of these potent pestilence breeders from social life would come, by legitimate substitution, something more in accord with purified public sentiment and vastly more helpful to the wretched victims of inborn vicious tendencies, and equally encouraging to those who—under the teachings of the press—would be struggling to emancipate themselves from the thraldom of degrading habits. Thus would reformation stretch her hands of helpfulness to all imploring ones, while lifting the bed-level of all unfavorable social life to such a plane as would render the process of childhood education something other than increasing capacity for and delight in the practices of evil.

The magnitude of the aggregate responsibility of the press can therefore be measured only by the stupendous possibilities viewed in contrast with facts as they are.

And the responsibility of the reader can only be estimated by the might of that *door-opening* hand of Providence, which Paul instructed his converts to move by the power of their prayers. —Col. 4: 3.

Let the Churches make prayer unto God without ceasing for the sanctification of the press.—(*Guide to Holiness.*)

Miscellany.

—*Zion's Herald*:

A good many of the stories told of men of conspicuous social positions are mythical; some, however, have the basis of truth. An intelligent friend, one of the generous donors to the funds [illegible]f Oberlin College, told us, the other day, that [illegible]lady, who had been a schoolmate of our just [illegible]lected President Garfield, in his boyhood, gave him this incident, as coming under her own knowledge. While playing in or beside a [illegible]tream, on which was a mill moved by the [illegible] power, James was drawn into the flume [illegible]upon the wheel. There seemed to [illegible]bility of his escape. Even in the [illegible] the waters and the suffocation and [illegible] the moment he had a consciousness [illegible]nevitable fate. But Providence had [illegible]ng better for the boy. The rolling wheel [illegible]him and t[illegible]n out into the river [illegible]e gained th[illegible]and, dripping with [illegible]urried to h[illegible]. He called his [illegible]s he opened the door. Hearing no [illegible]he ha[illegible]ned to her chamber, and [illegible]t, saw he[illegible] prayer. Kneeling by her [illegible]s water-soaked garments, he asked her [illegible]r him. He told her how near he had [illegible] the loss of his life, how he felt in the [illegible] moment of doubt, and how much he [illegible]o be a good boy. They prayed together and son, and that was the early [illegible]mencement of a religious life on the part [illegible] one who [illegible] to the gifts of intellect, of [illegible]beral learning and the experience of a statesman, adds the crowning grace of sincere piety.

—Same:

"It is our desires rather than our circumstances which make us poor. Well does an ancient writer ask, "How can he be poor who wants nothing, covets nothing—who is rich in God? Rather is he poor who having much, still desires more. None is so poor as he was when he was born. The birds live without any patrimony, the beasts are fed from day to day, and we may possess everything if we covet nothing. As he who is least encumbered walks most pleasantly, so in this journey of life, he who lightens himself by poverty will not pant under the bu rden of wealth." This is all true, provided we understand by poverty not desti-

tution, but the lack of large accumulated wealth. It cannot be the will of our Heavenly Father that His children generally should be absolutely poor; neither can it be His will that they should be selfish builders of colossal fortunes. If wealthy, they should be grand dispensers, not covetous heapers-up of riches they will not use for God's glory and human advancement. Yet no good man should covet wealth which does not fall legitimately, and as the fruit of healthful dilligence, into his hands. Contenment with little is better for any man than riches with insatiable greed. But content is a plant which cannot grow in soil overrun with rank desires."

—Same :

—"The difficulties of successful authorship are such, that it is not at all surprising that so few succeed in it. In no human undertaking are the difficulties greater and so hard to overcome. The celebrated Dr. C. C. Colton, late Fellow of King's College, Cambridge, England, very pithily and sensibly says: 'There are three difficulties in authorship: to write anything worth publishing, to find honest men to publish it, and to get sensible men to read it. Literature has now become a game, in which the booksellers are the kings, the critics the knaves, the public the pack, and the poor author the mere table, or thing played upon. For the last thirty years the public mind has had such interesting and rapid incidents to witness and reflect upon, and must now anticipate some that will be still more momentous, that anything like dullness or prosing in authorship will either nauseate or be refused; the realities of life have pampered the public palate with a diet so stimulating that vapidity has now become as insipid as water to a dram-drinker, or sober sense to a fanatic."

TELEGRAPHIC NEWS.

London, 17*th*: Latest advices from Natal state that Sir Evelyn Wood, with the 60th Rifles, 92nd Foot, and 15th Hussars, has crossed the River Ingagane.—Further stringent rules are to be made empowering the Speaker to expedite the business of the Commons in Committee.—The Radicals a[illegible] Irish members are indignant at this.

St. Petersburg, 17*th*: The Russian G[illegible] has intimated its willingness to participa[illegible] Bi-Metallic Conference to be held in Paris.

London, 18*th*: Latest advices from Natal [illegible] that the communications between Newcastle [illegible] Durban which were interr[illegible] now rest[illegible] —Reinforcements of Brit[illegible]ps have arriv[illegible] Newcastle.—Sir George [illegible]as held a c[illegible] ence with Sir Evelyn W[illegible]t is reported th[illegible] Boers have been strongly reinforce[illegible] and a[illegible] paring to concentrate their force[illegible]t Langsu[illegible] The detached British squadron[illegible]ich was or[illegible] to the Cape last month, has arrived out.—I[illegible] House of Commons last night Mr. Gladst[illegible] notice of a motion to arbitrarily close the[illegible] on Mr. Forster's Coercion Bill. C[illegible] to this motion is threatened.—I[illegible] Queen has returned to Windsor Cast[illegible]e. Mr. Parnell was present in the Hous[illegible] Common[illegible] this evening.

St. Petersburg, 18*th*: The *Daily News* telegram from Khelat, dated the 4th instant, respecting the Merv chiefs and General Skobeleff's movement, is semi-officially denied.—General Skobeleff is at present at Krasnovodsk, and is returning to Russia.

London, 19*th*: The secret correspondence which was found in Kabul has now been officially published, and includes letters that passed between General Kaufmann and Yakub Khan.—With reference to the correspondence, the Russian Government alleges that owing to incorrect translation, the word "alliance" was frequantly substituted for "friendship."—On the 5th October, 1880, the Russian Government informed Lord Granville that His Imperial Majesty the Czar had peremptorily ordered General Kaufmann to abstain from any communications with the Ameer, and that even the replies to his ceremonial letters must be sent through the British Government.—On the 14th January, 1881, Prince Lobanoff (Russian Ambassador in London) informed Lord Granville that the continuance of Russirn negotiations with Kabul after the signature of the treaty of Berlin was solely due to General Stolietoff being ignorant that the treaty in question had been signed.—General Stolietoff took to Europe a draft of the treaty proposed by the Ameer Shere Ali, which the Russian Government categorically rejected.—Advices from Natal state that Sir Evelyn Wood has returned to Maritzburg to expedite further reinforcements.

20*th*: The further stringent rules introduced by the Speaker for expediting the business of the House of Commons in Committee have been modified.

21*st*: Latest advices from the Gold Coast state that on the 10th instant the Ashantees were within three days' march of Elmina.—Latest advices from the Transvaal state that Sir Evelyn Wood, with a squadron of Hussars, has made a successful reconnaissance to within ten miles of Wakkerstroom, without encountering any of the enemy.—An enthusiastic meeting was held yesterday in Clare, at which Mr. Parnell delivered an address exhorting his hearers to adhere to the programme of the Land League.—In reply to a question in the Commons, the Premier said that the Government had taken steps to bring about a satisfactory settlement with the Transvaal, in order to avoid bloodshed, consistent with the honour of the Crown; but he declined to give any particulars.—The Orange Free State Volksraad has authorised British troops to pass from Basutoland.

Athens, 21*st*: [illegible] of the Greek army have been call[illegible]

Constantinop[illegible] conference of the Ambassadors of the [illegible]owers on the Greek-frontier question ha[illegible]enced its sittings here.

London, 22*nd*: T[illegible]mittee in the Commons on Mr Forster's C[illegible] Bill has been closed.—The *Daily News* publishes a paragraph stating that the Gov[illegible]bably abandon the idea of an Ar[illegible]vices from Natal state that [illegible]eld a review of the reinforce[illegible]rom India to Natal. He express[illegible]st admiration of their excellent conditi[illegible] Roman Catholic Archbishop of D[illegible]etter, in which he says [illegible]arnell and M. Ko[illegible]nell is unworthy [illegible] prohibited the exportation of official despatches relative to [illegible]estion have been published, [illegible]hat on the 10th January last [illegible]ned the Greek Government [illegible] England's friendship was not affected [illegible]he [illegible]l of Greece to accept the arbitra[illegible] of the [illegible]vers in settlement of the frontier question.—The [illegible]ate in Parliament on the Kandahar question is fixed for the 3rd March.—The return of General Skobeleff to R[illegible] been postponed.—Lord Odo Russell, the [illegible]assador at Berlin, has been raised to the [illegible]dvices from Natal state that a convoy [illegible]plies has reached Sir George Colley's camp.—The *Morning Post* published a paragraph stating that Peru has invoked the mediation of England, France and Italy with Chili.—Mr. Gladstone has met with a accident owing to a fall from his carriage. He head was severely cut by striking the step, and he is now confined to his bed.—Mr. Parnell is in Paris, where the head-quarters of the Land League have been transferred.

On the recommendation of the Archbishop of Cauterbury, the Christian Knowledge Society has made a grant of £1,250 for educational purposes among the Nestorians.

PASSANGERS SAILED.

Per Str *Galatea*, 22 :

For Genoa or Marseilles.—Mr and Mrs Chetham, two infants and a lady, Captain W Newall, and Major Boulderson.

For Suez of Port Said.—Rev Mr R R Williams.
For Suez.—Mr Rob Bacon, and Mr R Trimbell.
For Port Said.—Mr G Cordan.

Per P and O Str *Surat*, 24 :

For Southampton.—Mr C R M Chaplin, Revd and Mrs Tonge, Miss Butler, Mr S M Fleming, Lieut A D Fraser, Captain J M Taylor, Mr R Bloomfield, Mr Baker, Mr J Dixon, Mr R Kent, and Mr E Fammen.

For Brindisi.—Mr F Wyer, Mr W Bull, Col J K Couper, Mr Robie, Col Searle and Col M R Haig.

For Venice.—Mr Schiner, Major Bannatyne, Mr F Elliott, Mr F Elliott, and Mr E F Whitney.

For Suez.—Mr Zimmern, Count and Countess d'Osmond, and Mr and Mrs Robertson.

PASSENGERS ARRIVED.

Per P and O Str *Pekin*, 22 :

From Southampton.—Mr Jermyn, Mr W Lee-Warner, Mr W R Phillips, Mr G Lyons, Capt A C B Wither, Mr and Mrs Macfarlaine, Mr T Lockerbie, Mrs Sharpe, Mrs Hutton, Mrs Moseley, Mr J Prowett, and Three Portuguese.

From Brindisi.—Capt G Martin, Major M Stewart, Lt.-Col and Mrs LaTouche and infant, Mr E Spencer, Mr K Spencer, Mr T Ellison, Col Seymour, Major and Mrs Buller, Mr H P Pilkington, Lieut Hughes, Mr Jennings, Mr Pinchin, Mr H N Gladstone, Mr and Mrs Beaufort, Mr C Wilkins, Mr D Watson, Mr Fredericks, and Mr Prescot.

From Venice.—Mr W Webb, Mrs Inness and child, Miss Harene, and Mr J Currie.

Domestic Occurrences

BIRTHS.

JACOB—On the 16th February at Calcutta, the wife of Stephen Jacob Esq. C. S., of a son.

FORDHAM—At Mhow, Central India, on the 21st February, the wife of Mr. J. W. Fordham of a daughter.

DEATH.

MAJOR—February 7th, at Panjim, Goa, [illegible] Baldwin Major, aged 61.

"BOMBAY GUARDIAN."

Subscriptions received fr[illegible]*th to 26th February* 188[illegible]

[illegible]etary Temperance Soc[illegible], 2/17 Regt., [illegible]mber 1881, Rs. 7-10; Mrs. Chandler, [illegible]81, Rs. 7-10; Mrs. C. Hannah, [illegible], Rs. 7-10; W. Lane, 19th [illegible], Rs. 2; T. Bailey, 31st December [illegible]s. 7-10; F. W. Walker, 28th February [illegible]-5; J. E. Young, 30th April 1881, [illegible] Mrs. A. Banks, 31st July 1881, [illegible]Rev. Geo. T. Rea, 19th May 1881, [illegible], Crummy, 30th June 1881, Rs. 3; [illegible]ruth, 31st Jan. 1882, Rs. 7-10; R. [illegible]oodhouse, 31st December 1881, Rs. 7-10; Rev. J. G. Cooper, 30th June 1882, Rs. 19-8; Elija Samson, 31st December 1880, Rs. 3-8; Edwin Joseph Drew, 30th Nov. 1881, Rs. 7-10; Evangelical Mission House Palghat 31st Dec. 1881, Rs. 7-10; J. G. Browne, 2nd July 1881, Rs. 4; Rev. L. S. Gates, 15th October 1881 Rs. 7-10; Rev. Ramkrishna V. Moduck, 31st December 1881, Rs. 7-10; Rev. L. Bissel, D.D. 31st December 1881, Rs. 7-10; A. H. L. Fraser, 31st December 1881, Rs. 7-10; Rev. John Traill, 1st March 1882, Rs. 7-10.

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